

# HYMENAEI:

OR

## The Solemnities of *Masque, and Barriers,*

Magnificently performed on the eleventh,  
and twelfth Nights, from Christmas;

At Court:

To the auspicious celebrating of the Marriage-  
union, betweene *Robert, Earle of Essex*, and  
the Lady *Frances*, second Daughter to  
the most noble Earle of  
*Suffolke.*

By BEN: IONSON.

K.

*Iam veniet Virgo, iam dicetur Hymenaeus.*



AT LONDON

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1606.

THE HISTORY OF

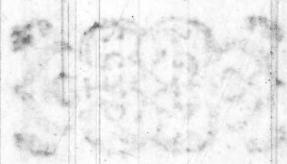
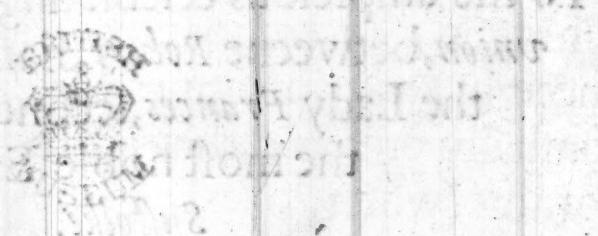
THE

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At Government



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# HYMENAEI.



T is a noble and iust advantage, that the things subje-  
cted to *Understanding* have  
of those which are objec-  
ted to *Sense*, that the one  
sorte are but momentarie,  
and merely taking ; the  
other impressing , and la-  
sting : Else the Glory of all these *Solemnities* had  
perish'd like a Blaze , and gone out , in the *Be-  
holders eyes* . So short-liv'd are the *Bodies* of all  
Thinges , in comparison of their *Soules* . And,  
though *Bodies* oft-times have the ill lucke to be  
sensually preferr'd, they find afterwards, the good  
fortune (when *Soules* live) to be vtterly forgotten.  
This it is hath made the most royall *Princes* , and  
greatest *Persons* , (who are commonly the *Personati-  
ers* of these *Actions*) not onely studious of Riches,  
and Magnificence in the outward Celebration, or  
Shew ; (which rightly becomes them) but curi-  
ous after the most high, and hearty *Inventions*, to  
furnish the inward parts: (and those grounded vp  
on *Antiquitie*, and solide *Learnings*) which, though  
their *Voyce* be taught to sound to present Occasi-  
ons, their *Sense*, or dooth, or should always lay  
holde on more remov'd *Mysteries*. And, howsoe-  
ver some may squeamishly cry out, that all Ende-  
vor of *Learning* , and *Sharpnesse* in these transitory

# HYMENÆ I.

Devises especially, where it steppes beyond their little, or (let me not wrong 'hem) no Braine at all is superfluous; I am contented, these fastidious Stomachs should leave my full Tables, and enjoy at home, their cleane empty Trenchers, fitteſt for ſuch airy Taſts: where perhaps a few *Italian* Herbs, pick'd vp, & made into a *Sallade*, may find ſweeter acceptance, than al, the moſt noriſhing, and ſound Meates of the world.

For theſe Mens palettes, let not mee anſwere, O Muses. It is not my fault, if I fill them out *Nectar*, and they runne to *Metheglin*.

*Vaticana bibant, ſi delectentur.*

All the curteſie I can doe them, is to cry, againe;  
*Prætereant, ſi quid non facit ad ſtomachum.*

As I wil, from the thought of them, to my better Subject.

ON the Night of the *Masques* (which were two, One of *Men*, the Other of *Women*) the Scene being drawne, there was firſt diſcovered an *Altar*; vpon which was inſcribed, in Letters of Gold.

<sup>a</sup> I. oni. O. <sup>imæ.</sup> M. <sup>imæ.</sup>

V N I O N I  
S A C R.

To this *Altar* entred five Pages, attir'd in white,

VNION; over which IVNO was praefident: to whom there was the like *Altar* erected, at *Rome*, as ſhe was called IVGA IVNO, in the Street, which thence, was named *Ingerimus*. See *Fest.* and, at which *Altar*, the *Rite* was to ioyne the maried Paire with bands of ſilke, in ſigne of future Concord.

bearing

<sup>a</sup> Mystically implying, that both It, the Place, and all the ſucceeding Ceremonies were ſacred to Marriage, or

# HYMENÆ I.

bearing a five Tapers of Virgine Waxe; Behinde those were them, One representing a Bridegroome: His b haire short, and bound with party-coloured ribbands, and gold twist: His Garments purple, and white. *Quæst. Roman.*

On the other hand, entred HYMEN (the God of Marriage) in a saffron-coloured Robe, his vnder-<sup>mentions to be vsed in Nupt. tialls.</sup> Vestures white, his Sockes yellow, a yellow Veile <sup>b</sup> The dressing of silke on his left arme, his Head crowned with <sup>of the Bride-</sup> <sup>groome (with</sup> <sup>the Antients)</sup> Roses, and c Marioram, in his right hand a Torch <sup>the Antients)</sup> of d Pine tree.

*tur. In. Sat. 6. l. 1. q; à Tonsore magistro Pecleris. And Lucan. li. 2. where he makes Cato negligent of the Ceremonies in Marriage, sayth, Ille nec horrificam sancto dimovit ab ore Cæsariem.* c See how he is called out, by Catullus in Nupt. Iul. & Manl. Cinge tempora floribus Suave olentis amaraci &c. d For so I preserve the Reading, there in Catull. Pineam quate teda, rather than to change it Spineam; and mooved by the authoritie of Virg. in Ciri, where he sayes, Pronuba nec castos incendet Pinus amores: and Ovid. Fast. lib 2. Expectet puros pineata da dies. Though I deny not, there was also Spineata da, which Plinie calles Nuptiarum facibus auspiciatissimam. Nat. Hist. lib. 16. cap 18. and whereof Sextus Pompeius fest. hath left so particular testimonie. For which, see the following Note.

After him e a Youth, attired in white, bearing <sup>e</sup> This (by the another Light, of white Thorne; vnder his arme, a <sup>Antient) was</sup> called Camillus, <sup>lus, quasi Mini-</sup> little wicker-Flasket, shut: Behind him two Others, <sup>ster (for so that signified in the Hetruria rong)</sup> in white, the one bearing a Distaffe, the other a Spindle. Betwixt these a Personated Bride, suppor- <sup>and was one of the three,</sup> <sup>which by Sex.</sup> ted, her haire flowing, and loose, sprinckled with grey; on her head a Gyrland of Rosēs, like a Tur- ret; her Garments white: and, on her back, a Wea- Pompei. were

trimi & Matrimi, Pueri prætestati tres, qui nubentem deducunt: unus, qui faciem prefert ex spinâ albâ, Duo qui tenent nubentem. To which conferre that of Varr. lib. 6. de lingua Lat. Dicitur in nuptijs Camillus, qui Cumierum fert: as also that of Fest. lib. 3. Cumierum vocabant. Antiqui vas quoddam, quod opertum in Nuptijs ferebant, in quo erant nubentis utensilia, quod & Camillum dicebant: et quod sacrorum Ministrorum καίμαλον appellabant.

thers

# HYMENÆT.

a. Auspices were thers Fleece hanging downe: Her Zone, or Girdle  
those that had about her waste of white wooll, fastned with the  
fasted the married Couple; *Herculean Knot.*

that wished  
the good lucke; two that sung, in severall colored silks. Of which,  
that took care  
for the Dowry: One bore the Water, the Other the Fire: Last of  
and heard the all the b Musitians, diversly attired, all crowned  
professe that.  
they came together, for the  
*Cause of Children. Iuren. Sat 10. Veniet cum signatoribus Auspex. And Lucan. lib. 2. Iunguntur taciti, contentiq; Auspice Bruto.* They were also stilled Pronubi, Proxeneta, Paranyphbi. b The Custome of Musike at Nuptials, is cleare in all Antiquitie. Ter. Adel. Aet. 5. Verum hoc mihi mora est, Tibicina, & Hymeneum qui cantent. And Claud. in Epithal. Ducant per rigiles carmina Tibiae &c.

## SONG.

B Id all profane away;  
None here may stay  
To view our Mysteries,  
But, who themselves have beene,  
Or will, in Time, be seene  
The selfe-same Sacrifice.  
For VNION, Mistris of these Rites,  
Will be observ'd with Eyes,  
As simple as her Nights.

Chorus.

{ Flie then, all profane, away,  
Flie farre off, as hath the Day;  
Night her Cortine doth display,  
And this is HYMENS Holiday.

The

# HYMENÆT.

The Song being ended, HYMEN presented him selfe foremost; and, after some signe of Admiracion, beganne to speake.

## HYMEN.

**V**V Hat more than vsuall Light  
(Throughout the Place extended)  
Makes IVNO's Fanc so bright!  
Is there some greater Deitie descended?

Orraigne, on earth, those Powers  
So rich, as with their beames  
Grace VNION more than our's;  
And bound her Influence, in their happier stremes?

Tis so: This same is he,  
The King, and Priest of Peace!  
And that his Empresse, she,  
That sits so crowned with her owne increase!

O you, whose better Blisses,  
Have proov'd the strict embrace  
Of VNION, with chaste kisses,  
And scene it flowe so in your happy Race;

That know, how well it bindes  
The fighting Seedes of Things,  
Winnes Natures, Sexes, Mindes,  
And ev'ry discord in true Musique brings:

Sit now propitious Aydes,  
To Rites, so duly priz'd;  
And view two Noble Maydes,  
Of different Sexe, to VNION sacrific'd.  
In honour of that blest Estate,  
Which all Good Mindes should celebrate.

Here out of a *Microcosme*, or *Globe* (figuring Man) with a kind of contentious Musique, issued forth the first *Masque*, of eight Men, whose Names in order, as they were then Marshalled, by Couples, I have *Heraldry* enough to set downe.

- |                      |                      |
|----------------------|----------------------|
| 1 L. WILLOUGHBY.     | Sir THOMAS HOVWARD.  |
| 2 Lo. WALDEN.        | Sir THOMAS SOMERSET. |
| 3 Sir JAMES HAY.     | Ear. of ARVNDELL.    |
| 4 Ear. of MONGOMERY. | Sir JOHN ASHLY.      |

<sup>a</sup> That they were personated in men, hath (already) These represented the foure <sup>a</sup> *Humors*, & four *Affections*, all gloriously attired, distinguisht only,

come vnder some Gramatical exception. But there is more than Gramar to release it. For, besides that *Humores* and *Affectus* are both *Masculine in Genere*, not one of the *Specialls*, but in some Language is knowne by a *Masculine word*: Againe, when their *Influences* are common to both *Sexes*, and more generally impetuous in the *Male*, I see not, why they should not, so, be more properly presented. And, for the *Allegory*, though here it be very cleare, and such as might well escape a *Candle*, yet because there are some, that complain of *Darknes*, that have but thick *Eies*, I am contented to hold them this *Light*. First, as in *Naturall Bodies*, so likewise in *Mindes*, there is no disease, or distemperature, but is caused either by som abounding *Humor*, or perverse *Affection*; After the same maner, in *Politike Bodies* (where *Order*, *Ceremony*, *State*, *Reverence*, *Devotion*, are Parts of the *Mind*) by the diffrence, or prædominant *Wil* of what we (*Metaphorically*) call *Humors*, and *Affections*, all things are troubled and confusd. These, therefore, were *Tropically* brought in, before *Marriage*, as disturbers of that *Mysticall Body*, and the *Rites*, which were *Soule* vnto it; that afterwards, in *Marriage*, being dutifullly tempred by hit *Power*, they might more fully celebrate the happiness of such as live in that sweet *Pnion*, to the harmonious *Laws* of *Nature*, and *Reason*.

by

# HYMENÆI.

by their severall *Ensignes*, and *Colours*; And, dauncing out on the Stage, in their returne, at the end of their Daunce, drew all their swordes, offered to encompass the *Altar*, and disturb the Ceremonies. at which HYMEN troubled, spake,

## HYMEN.

**S**ave, save the Virgins; Keepe your hallow'd Lights  
Untouch'd: And with their flame defend our Rites.  
The foure untempered Humors are broke out:  
And, with their wild Affections, goe about  
To ravish all Religion. If there be  
A Power, like REASON, left in that huge Bodie,  
Or little World of Man, from whence these came,  
Looke forth, and with thy bright and a numerous flame  
Instruct their Darkenesse, make them know, and see,  
In wronging these, they have rebell'd gainst thee.

Hereat, REASON seated in the top of the *Globe*  
(as in the braine, or highest parte of *Man*) figur'd  
in a venerable Personage, her haire white, and trayling  
to her waste, crowned with Lights, her Garments  
blew, and semined with Starres, girded unto her with a white Bend, fill'd with *Arithmeticall*  
Figures, in one hand bearing a Lampe, in the other a bright Sword, descended, and spake.

## REASON.

**F**orbeare your rude attempt; what Ignorance  
Could yeelde you so profane, as to advance  
One thought in Act, against these Mysteries?

<sup>a</sup> Alluding to that opinion of Pythagoras; who held all Reason, all Knowledge, all Discourse of the Soule to be mere Number. See Plut. de Plac. Phil.

# HYMENÆI.

<sup>a</sup> Ogyia,  
with the  
Greekes value  
the same, that  
Ceremonie  
with the La-  
times; and im-  
ply all sorts of  
Rites: howso-  
euer (abusively)  
they have  
beene made  
particular to  
*Bacchus*. See  
*Serv.* to that  
of *Vir. Aeneid.*

<sup>4. qualis com-</sup>  
<sup>moto excita</sup>  
<sup>sacri Thryas.</sup>

<sup>b</sup> Mac. in som.  
*Scipion. lib. I.*

Are VNION's <sup>b</sup> Orgies of so slender price?  
She that makes Soules, with Bodies, mixe in Love,  
Contracts the World in one, and therein LOVE;  
Is <sup>b</sup> Spring, and End of all Things: yet, most strange!  
Her selfe nor suffers Spring, nor End, nor Change.  
No wonder, they were you, that were so bold;  
For none but Humors and Affections would  
Have dar'd so rash a venture. You will say  
It was your Zeale, that gave your powers the sway;  
And urge the masqued, and disguis'd pretence  
Of saving Bloud, and succ'ring Innocence?  
Sowant of Knowledge, still, begetteth iarres,  
When humorous Earthlings will controle the Starres.  
Informe your selves, with safer Reverence,  
To these mysterious Rites, whose mysticke sense  
REASON (which all things but it selfe) confounds  
Shall cleare unto you, from th' authentique grounds.

At this, the *Humors & Affections* sheathed their  
swordes, and retir'd amazed to the sides of the  
Stage, while *HYMEN* began to ranke the *Persons*,  
and order the *Ceremonies*: And *REASON* procee-  
ded to speake.

## REASON.

THE Paire, which doe each other side,  
Though (yet) some space doth them divide,  
This happy Night must both make one  
Blest Sacrifice, to VNION.  
Nor is this Altar but a Signe  
Of one more soft, and more divine

The

# HYMENÆI.

The <sup>a</sup> Geniall Bed, where HYMEN keepes  
The solemne Orgies, voyd of sleepes:  
And wildest CUPID, waking, hovers  
With adoration 'twixt the Lovers.

The Tead of white, and blooming Thorne,  
In token of increase is borne:

As <sup>b</sup> also, with the omenous Light,  
To fright all Malice from the Night.

Like are the <sup>c</sup> Fire, and Water set;  
That, ev'n as Moysture, mixt with Heate,  
Helpes every Naturall Birth, to life;  
So, for their Race, joynē Man, and Wife.

The <sup>d</sup> blushing Veyle shewes shamefastnesse  
Th' ingenuous Virgin shoulde professe  
At meeting with the Man: Her Haire  
That <sup>e</sup> flowes so liberall, and so faire,  
Is shed with grey, to intimate  
She entreth to a Matrons state.

For which those <sup>f</sup> Utensills are borne.

And, that shee shoulde not Labour scorne,  
Her selfe a <sup>g</sup> Snowie Fleece doth weare,  
And these her <sup>h</sup> Rocke and Spindle beare,  
To shew, that Nothing, which is good,  
Gives checke vnto the highest blood.

The <sup>i</sup> Zone of wooll about her waste,  
Which, in contrary Circles cast,  
Doth meete in one <sup>k</sup> strong knot, that bindes,  
Tells you, so shoulde all Married Mindes.

the Husband, at night, vntied in signe of good fortune, that hee might be happy in propagation of Issue, as Hercules was, who left sevencie Children. See Fest. in ro. Cingul.

<sup>a</sup> Properly  
that, which  
was made rea-  
dy for the  
new-married  
Bride, and was  
call'd Genialis,  
a Generandis  
liberis. Ser. in  
Æneid.

<sup>b</sup> See Ovid.  
Fast. lib. 6. Sic  
fatus, spinam,  
qua tristes pell-  
lere posset A fo-  
ribus noxas, bac-  
eras alba, dedit.

<sup>c</sup> Plutarch. in  
Quest. Rom.

And Var. lib. 4  
de ling. Lat.

<sup>d</sup> Plin. Nat.  
Hist. li. 21. ca. 8

<sup>e</sup> Pomp. Fest.  
Briss Horro. de  
Rit. Nup.

<sup>f</sup> Var lib. 6. de  
ling. Lat. and  
Fest. in Frag.

<sup>g</sup> Fest. ibid.

<sup>h</sup> Plutarch. in  
Quest. Rom. &  
in Romul.

<sup>i</sup> Plin. Nat.  
Hist. li. 8. ca. 43

<sup>k</sup> That was  
Nodus Heren-  
leamus, which

And lastly, these five Waxen Lights

Imply Perfection in the Rites;

<sup>a</sup> Plutarch. in For <sup>a</sup> Five the speciall Number is,

Quest. Rom. Whence halow'd VNION claymes her blisse.

As being all the Summe, that growes

From the united strengths, of those

<sup>b</sup> See Mart. Which <sup>b</sup> Male, and Female Numbers wee

Capel. lib. 6. de Dostile, and are First Two, and Three.

Nupt. Phil. & Which, ioyned thus, you cannot sever

Mer. in numero Pentade. In equall partes, but One will ever

Remaine as common ; so we see

The binding-force of Vnitie:

For which alone, the peace-full Gods

In Number, alwayes, love the oddes;

And even partes as much despise,

Since out of them all Discords rise.

Here, the vpper part of the Scene, which was all  
of Cloudes, and made artificially to swell, and  
ride like the Racke, beganne to open ; and, the

<sup>c</sup> With the Greeks; IVNO Ayre clearing, in the toppe thereof was discove-  
was interpre- red <sup>c</sup> IVNO, sitting in a Throne, supported by two  
ted to be the Ayre it selfe. beautifull <sup>d</sup> Peacockes, her attire rich, and like a  
And so Macr. <sup>e</sup> Queene, a <sup>f</sup> white Diademe on her head, from  
de som. Scipio. li. i. c. 17. calls whence descended a Veyle, and that bound with  
her. Mar. Cap.

surnames her Aeria, of reigning there. <sup>d</sup> They were sacred to IVNO, in respect of  
their colors, and temper so like the Aire. Ovid. de Arte Amand. *Laudata ostendit a-*  
*res Junonia pennas.* And Met. li. 2. *Habili Saturnia curru Ingreditur liquidum pavonibus*  
*aethera pictis.* <sup>e</sup> Shee was call'd *Regina IVNO* with the Latines, because she was So-  
lor & Coniux Iovis, Deorum & hominum Regis. <sup>f</sup> Reade Apul. describing her, in  
his 10. of the Aife.

# HYMENÆI.

a • *Fascia* of severall color'd filkes, set with all sorts <sup>a</sup> After the  
of Iewelles, and raisd in the top with <sup>b</sup> *Lillies*, and manner of the  
*Roses*; In her right hand she held a Scepter, in the antique Bend;  
other a Timbrell, at her golden feete the <sup>c</sup> Hide of lours implying  
a Lion was placed: Round about her sate the Spi- the severall  
rites of the ayre, in severall colours, making Mu- mutations of  
sique, Above her the *Region of Fire*, with a conti- the Ayre, as  
nuall Motion, was seene to whirle circularly, and Showres,  
IVPITER standing in the Toppe (figuring the *Hea-* Winds, clouds  
*ven*) brandishing his Thunder: Beneath her the Tempest,  
*Raine-bowe*, IRIS, and, on the two sides eight La- Snow, Hayle,  
dies, attired richly, and alike in the most celestiall Lightning,  
colours, who represented her Powers, as she is the Thunder, all  
<sup>d</sup> Governesse of Marriage, and made the second which had  
Masque. All which, vpon the discoverie, REASON their noises  
made narration of. signified in his  
Timbrell: the faculty of cau-  
sing these be-  
ing ascribed to her, by Virg. Æneid. lib. 4. where he makes her say, *His ego nigrantem*  
*commissta grandine nimbum Desuper infundam, & tonitru Cælum omne ciebo.* b Lillies  
were sacred to IVNO, as being made white with her milke, that fell ypon the earth,  
when LOVE tooke HERCVLES away, whome by stealth he had layd to her Breast:  
the Rose was also call'd Iunonia. c So was she figur'd at Argos, as a Stepmother in-  
sulting on the spoyles of her two Privigni, BACCHVS, and HERCVLES. d See  
Virg. Æneid. lib. 4. IVNONI ante omnes cui vinclaiungaliacura: and in another place,  
Dant signum prima & Tellus, & Pronuba IVNO: And Ovid. in Phill. Epist. IVNONEM-  
que terris que praesidet alma Maritus.

## REASON.

A Nd see, where IVNO, whose great Name  
Is VNIo, in the Anagram,  
Displayes her glistering State, and Chaire,  
As she enlightened all the Ayre!  
Harke how the charming Tunes doe beate  
In sacred Concords bout her seate!  
And loe! to grace what these intend,

And lastly, these five Waxen Lights

Imply Perfection in the Rites;

<sup>a</sup> Plutarch. in Quest. Rom. For <sup>a</sup> Five the speciall Number is,  
Whence halow'd UNION claymes her blisse.

As being all the Summe, that growes  
From the united strengths, of those

<sup>b</sup> See Mart. Capel. lib. 6. de Nupt. Phbil. & Mer. in numero Pentade. Which <sup>b</sup> Male, and Female Numbers wee

Dostile, and are First Two, and Three.

Which, ioyned thus, you cannot sever  
In equall partes, but One will ever  
Remaine as common; so we see  
The binding-force of Vnitie:

For which alone, the peace-full Gods  
In Number, alwayes, love the oddes;  
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Here, the vpper part of the Scene, which was all  
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# HYMENAEI.

a • *Fascia* of severall color'd silkes, set with all sorts of Iewelles, and raisd in the top with <sup>b</sup> *Lillies*, and *Roses*; In her right hand she held a Scepter, in the other a Timbrell, at her golden feete the <sup>c</sup> *Hide* of a Lion was placed: Round about her sate the Sprites of the ayre, in severall colours, making Musique, Above her the *Region of Fire*, with a continuall Motion, was seene to whirle circularly, and IUPITER standing in the Toppe (figuring the *Heaven*) brandishing his Thunder: Beneath her the Raine-bowe, IRIS, and, on the two sides eight Ladies, attired richly, and alike in the most celestiall colours, who represented her Powers, as she is the <sup>d</sup> *Gouvernesse of Marriage*, and made the second *Masque*. All which, vpon the discoverie, REASON made narration of.

ing ascribed to her, by Virg. Aeneid. lib. 4. where he makes her say, *His ego nigrantem commissa grandine nimbum Desuper infundam, & tonitru Cælum omne ciebo.* b *Lillies* were sacred to IVNO, as being made white with her milke, that fell vpon the earth, when IOVE tooke HERCVLES away, whome by stealth he had layd to her Breast: the Rose was also cal'd Iunonia. c So was she figur'd at Argos, as a Stepmother insulting on the spoyles of her two Privigni, BACCHVS, and HERCVLES. d See Virg. Aeneid. lib. 4. IVNONI ante omnes cui vinclia iugaliacure: and in another place, Dant signum prima & Tellus, & Pronuba IVNO: And Ovid. in Phill. Epist. IVNONEM-que terris que presidet alma Maritis.

## REASON.

**A**nd see, where IVNO, whose great Name Is VNIO, in the Anagram, Displayes her glistering State, and Chaire, As she enlightened all the Ayre! Harke how the charming Tunes doe beate In sacred Concord's bout her seate! And loe! to grace what these intend,

Eight

# HYMENAEI.

Eight of her Nobleſt Powers descend,  
Which are enſtil'd her Faculties,  
That govern e nuptiall Mysteries;  
And weare those Maſques before their faces,  
Lest, dazzling Mortalls with iheir graces  
As they approach them, all Mankind  
Should be, like CUPID, stroken blinde.  
These ORDER waytes for, on the ground,  
To keepe, that you ſhould not confound  
Their meaſur'd ſteppes, which onely move  
About thiſ harmonious ſphære of LOVE.

The names of the eight Ladies, as they were after  
orderd (to the moſt conſpicuous ſhew) in their  
Daunces, by the rule of their ſtatutes; were the

Co. of MONGOMERY.	La. KNOLES.
Mi. CI. SACKVILLE.	La. BERKLEY.
La. DOR. HASTINGS.	La. BLANCH SOMERSET.
Co. of BEDFORD.	Co. of RVTLAND.

Their Descent was made in two great Cloudes, that put forth themſelves ſeverally, and (with one measure of time) were ſeen to ſtoupe, & fall gently downe vpon the Earth. The maner of their Habites, came after ſome Statues of IVNO, no leſſe arie, than glorious. The dressings of their Headeſ, rare; ſo likewife of their Feete: and all full of ſplendor, ſovereignty, and riches. Whilſt they were descending, this Song was ſung at the Altar.

SONG

# HYMENÆI.

## SONG.

**T**Hese, these are they,  
Whom Humor and Affection must obey;  
Who come to decke the geniall Bower,  
And bring, with them, the gratefull Hower  
That crownes such Meetings, and excites  
The married Paire to fresh Delights:  
As Courtings, Kissings, Coyings, Oths, & Vowes,  
Soft Whisperings, Embracements, all the Ioyes,  
And melting Toyes,  
That chaster Love allowes.  
**C**HO. *Hast, hast, for HESPERVS his head down bowes.*

The Song ended, they daunced forth in Paires,  
and each Paire with a varied and noble grace ; to  
a rare and full Musique of twelve Lutes: led on by  
**O R D E R**, the Servant of **R E A S O N**, who was, there,  
rather a Person of *Ceremony*, than *Vse*. His vnder-  
Garment was blew, his vpper white, and painted  
full of *Arithmeticall*, and *Geometricall* Figures; his  
Hayre, and Beard long, a Starre on his forehead,  
and in his hand a *Geometricall Staffe*: To whom,  
after the Daunce, **R E A S O N** spake.

## R E A S O N.

**C**onvey them, **O R D E R**, to their places,  
And ranke them so, in severall traces,  
As they may set their mixed Powers  
Unto the Musique of the Howers;  
And **T H E S E**, by ioyning with them, know  
In better temper how to flow:  
**W**hist I (from their abstracted Names)

ALLEGORIE

C

Report

# HYMENÆI.

Report the vertues of the Dames.

First a CURIS comes to decke the Brides faire Tresse.

a his Surname IVNO receiv'd Care of the oyntments b VNXIA doth professe.

of the Sabines; c I V G A, her Office to make One of Twaine:

from them, d GAMELIA sees that they should so remaine.

the Romanes gave it her: of Faire e ITERDVCA leades the Bride her way;

the Speare, And f DOMIDVCA home her steppes doth stay:

which (in the  
Sabine tongue)

was called *Curis*, and was that, which they nam'd *Hasta Celbaris*, which had stuck in the Body of a slaine Syword-player, and wherewith the Brides Head was drest. whereof Fest. in Voce Celbar. gives these reasons. *vt quemadmodum illa conjuncta fuerit cum corpore Gladiatoris, sic ipsa cum Viro sit; vel quia Matrona IVNONIS Curitis in tate- la sit, qua ita appellabatur a serenda hasta: vel quod fortis viros genituras ominet; vel quod nuptiali iure imperio viri subicitur Nubens, quid H. summa armorum, & imperij est, &c.* To most of which Plutarch in his Quast. Rom. consents, but addes a better in Romul. That when they divided the Brides haire with the poynct of the Speare, σύμβαλον ἐν τῷ μετά μάχης καὶ πολεμικῶς τὸν πρώτον γάμου γένεσθαι, it noted their first Nuptiales (with the Sabines) were contracted by force, and as with Enemies. Howsoever, that it was a Custome with them, this of Ovid. Fast. lib. 2. confirms. *Comat Virgineas hasta recurva comas.* b For the Surname of VNXIA, we have Mart. Capel. his Testimony, De Nupt. Phil. & Mercur. libr. 2. quod nuptionibus praest: As also Servius, libro quarto Æneid. where they both report it a Fashion with the Romanes, that before the new-married Brides entred the houses of their Husbandes, they adorned the Postes of the Gates with woollen Tawdries, or Fillets, and annoynted them with Oyles, or the fatte of Wolves, and Bores; being superstitiously possest, that such Oyntments had the vertue of expelling Evilles from the Family: and thence were they called *Vxores*, quasi *Vnxores*. c Shee was named I V G A, propter *Iugum*, (as Servius sayes) for the yoke which was imposd, in Matrimony, on those that were married, or (with Sex. Pomp. Fest.) quod Iuges sunt eiusdem iugi Pares, unde & Cominges. or in respect of the Altar (to which I have declar'd before) sacred to IVNO, in *Pico Iugario*. d As since was GAMELIA, in sacrificing to her, they tooke away the Gall, and threw it behinde the Altar; intimating, that (after Marriage) there shoulde be knowne, no Bitternesse, nor Hatred betweene the ioyned Couple, which might divide, or seperate them: See Plutarch. Connub. Pre. This Rite I have somewhere following touch'd at. e The Title of ITERDVCA shee had amongst them, quod ad sponsi edes, sponsas comitabatur; or was a Protectress of their journey. Mart. Capel. De Nupt. Philolog. & Mercur. libro secundo. f The like of DOMIDVCA, quod ad operas domus diceret. Mart. ibid.

<sup>a</sup> CINXIA

# HYMENÆI.

a CINXIA the Maid, quit of her Zone defends;  
b TALIA (for HYMEN) perfects all, and ends.

a CINXIA, the  
same Author  
gives vnto  
her, as the De-

fendresse of Maydes, when they had put off their Girdle, in the Bridall Chamber: To which, Festus. *Cinxia Iunonis nomen sanctum habebatur in Nuptijs, quod initio Coniugij solutio erat Cinguli, quo nova Nuptia erat cincta.* And Arnobius, a man most learned in their Ceremonies, lib. 3. advers. Gent. saith, *Functionibus superest Vnixia. Cinguloruus Cinxia replicationi.* b TELIA signifies Perfecta, or, as some translate it, Perfe  
ctrix; with Iul. Pol. libr. 3. Onomast. *ηρα τέλεια valevves I v N O Preses Nuptiarum:* who sai h, the Attribute descends of *τέλειος*, which (with the Antients) signified Marriage, and thence, were they called *τέλειοι*, that entred into that estate. Servius interprets it the same with GAMBLIA, Eneid. 4. ad verb. Et Iunone secundâ: But it implies much more, as including the faculty to mature, and perfect; See the Greeke Scholiaste on Pind. Nem. in Hym. ad Thyeum *Vlie filium Argi.* *τέλειος δὲ οὐ γάμος διὰ τὸ καλασκευάζειν τὴν τελεότητα τῆς οὐσίας:* that is, Nuptialls are therefore call'd *τέλειοι*, because they effect Perfection of Life, and doe note that Maturity which should be in Matrimony. For before Nuptialls, shee is call'd *Iuno virgo*, that is, *Virgo*; after Nuptialls, *Tilia*, which is *adulta*, or *Perfecta*.

By this time, the Ladies were payred with the Men; and the whole Sixteene rank'd foorth, in order, to daunce: & were with this Song provok'd.

## SONG.

Now, now beginne to set  
Your spirits in active heate;  
And, since your Hands are met,  
Instruct your nimble Feete,  
In motions swift, and meete,  
The happy ground to beate:

Chorus. { Whilst all this Roofe doth ring,  
And each discording String,  
Wish every varied Voyce,  
In UNION doth reioyce.

C 2

Here

Here, they daunced forth a most neate and curios Measure, full of *Subtlety* and *Device*; which was so excellently performed, as it seemed to take away that *Spirite* from the *Invention*, which the *Invention* gave to it: and left it doubtfull, whether the *Formes* flow'd more perfectly from the *Authors* braine, or their feete. The Straines were all notably different, some of them formed into *Letters*, very signifying to the Name of the *Bridgroome*, and ended in manner of a Chaine, linking hands: To which, this was spoken.

## REASON.

**S**uch was the Golden Chaine let down from Hea-  
And not those Linkes more even, (ven;  
Then these : so sweetly temper'd, so combin'd  
By VNION, and refin'd.  
Here no Contention, Envie, Griefe, Deceipt,  
Feare, Icalousie have weight;  
But all is Peace, and Love, and Faith, and Blisse:  
What Harmony like this?  
The Gall, behinde the Altar quite is throwne;  
This Sacrifice hath none.

things are safe, and preserved : Others vary it. *Macrob*, (to whose interpretation, I am specially affected in my Allusion) considers it thus : in *Som. Scip. libr. I. cap. 14.* Ergo cum ex summo Deo mens, ex mente anima sit; anima vero & condat, & vita compleat omnia quae sequuntur, cunctaque hic unus fulgor illuminet, & in universis appareat, ut in multis speculis, per ordinem positus, rultus unus; Cumque omnia continuis successionibus se sequantur, degenerantia per ordinem adimum meandi: inventetur pressius intuenti a summo Deo usque ad ultimam rerum faciem una mutuis se vinculis religans, & nusquam interrupta connexio. Et haec est Homeri Catena aurea, quam pendere de celo in terras Deum iussisse commemorat. To which strenght and eyenncie of connexion, I have not absurdly likened this whiting of *Humors*, and *Affections*, by the sacred Powers of *Mariage*.

Now

# HYMENÆ I.

Now no Affections rage, nor Humors swell;  
But all composed dwell.

O IVNO, HYMEN, HYMEN, IVNO! who  
Can merit with you two?

Without your presence, VENVS can doe nought,  
Save what with shame is bought:

No Father can himselfe a Parent shew,  
Nor any House with prosp'rous Issue grow.

O then! What Deities will dare  
With HYMEN, or with IVNO to compare?

The speach being ended, they dissolv'd: and all  
ooke forth other Persons, (Men, and Women,) to  
daunce other Measures, Galliards, and Corranto's;  
the whilst this Song importun'd them to a fit Re-  
membrance of the Time.

## SONG.

I thinke, yet, how Night doth wast,  
How much of Time is past,  
What more then winged hast

Your selves would take,  
If you were but to tast  
The ioy, the Night doth cast  
(O might it ever last)

On this bright Virgin, and her happy Make.

Their Daunces yet lasting, they were these  
cond time importun'd, by Speach.

# HYMENEL.

## REASON.

a Stella Veneris, or VENVS, which when it goes before the Sunne, is call'd Phosphorus, or Lucifer;

c when it followes, Hesperus, or Noctifer (as Cat. translates it.) See Cic. 2. de Natv. Deor. Mar. Cap. de Nup. Phys. & Mer. libr. 8. The nature of this starre Pythagoras first found out; and the present office Claud. expresseth in Fescen. Attollens thalamis Idalium iubar dilectus Veneri nascitur Hesperus.

S ee, see! the bright<sup>a</sup> Idalian Starre,  
That lighteth Lovers to their Warre,  
Complaines, that you her influence loose;  
While thus the Night-sports you abuse.

b It was a Custome for the Man to stand there, expecting the approach of his Bride. See

Hecto. de Rit. Nupt. c Alluding to that of Virg. Eneid. 4. Prima & Tellus, & Pro nuba IVNO Dant signum: fulsere ignes, & conscius aether Connubij, &c.

## HYMEN.

S ee, now she cleane withdrawes her Light;  
And (as you should) gives place to Night:  
That spreades her broad, and blackest wing

d Stat. in Epit. Faicta, torosque dea, generum premis agmen Amorum. And Claud. in Epib. Both which prove the Antients faind many Cupids. Read also prop. El. 29. libr. 2. e VENVS is so induced by Stat. Claud. and others, to celebrate Nuptials.

Vpon the world, and comes to bring  
A thousand severall colour'd Loves,  
Some like Sparrowes, some like Doves,  
That hop about the Nuptiall-Roome,  
And flutt'ring there (against you come)

Pennatis passim Warme the chaste Bowre, which<sup>e</sup> CYPRIA strowes,  
pueri, quo quenq[ue] vocavit umbra, iacent.

With many a Lilly, many a Rose.

HYMEN

# HYMENÆI.

## HYMEN.

**H**Aste therefore, haste, and call, Away:  
The gentle Night is prest to pay  
The vsurie of long Delights,  
She owes to these protracted Rites.

At this, (the whole Scene being drawne againe,  
and all cover'd with Cloudes , as a Night,) they  
left off their entermixed Daunces, and return'd to  
their first Places ; where, as they were but begin-  
ning to move, this Song, the third time, vrg'd them.

## SONG.

**O** Know to end, as to beginne:  
A Minutes losse, in Love, is sinne.  
These Humors will the Night out weare  
In their owne Pastimes here;  
You doe our Rites much wrong,  
In seeking to prolong  
These outward Pleasures:  
The Night hath other Treasures  
Then these (though long conceald)  
Ere day, to be reveal'd.  
Then, know to end, as to beginne;  
A Minutes losse, in Love, is sinne.

Here they daunc'd their last Daunces, full of ex-  
cellent delight and change , and , in their latter  
straine, fell into a faire Orbe, or Circle; REASON stan-  
ding in the midst, and speaking.

REASON

# HYMEN ET.

## REASON.

H Ere stay, and let your Sports be crown'd:  
The perfect st Figure is the Round.  
Nor fell you in it by adunter,  
When REASON was your Guide, and Center.

<sup>a</sup> VENVS Gir-  
dle, mentio-  
ned by Homr.  
It. ξ. which  
was fain'd to  
be variously  
wrought wth  
the Needle,  
and in it wvo-  
ven Love, De-  
fire, Sweetnesse,  
Soft Parlee,  
Gracefulness,  
Perswasion, &  
all the Powers  
of VENVS.

<sup>b</sup> See the  
words of AE-  
lius verus, in  
Spartian.

<sup>c</sup> So Cat. in  
Nyp. Inl. &  
Manly hath it.  
Viden, ut fa-  
ces splendidas  
quatiunt co-  
mas? and by  
and by after,  
aureas quat-  
unt comes.

This, this that beauteous<sup>a</sup> Celson is  
Of Lovers many-coulor'd Blisse.  
Come HYMEN, make an inner Ring,  
And let the Sacrificers sing;  
Cheare vp the faint, and trembling Bride,  
That quakes to touch hir Bridegroom's side:  
Tell her, what IVNO is to IOVE,  
The same shall she be to her Love;  
His Wife: which we doe rather measure  
<sup>b</sup> A Name of Dignity, then Pleasure.  
Up Youths, hold vp your Lights in ayre,  
And shake abroad<sup>c</sup> their flaming haire.  
Now move united, and, in Gate,  
As you (in paires) doe front the State,  
With gratefull Honors, thanke his Grace  
That hath so glorified the Place:  
And as, in Circle, you depart  
Link'd hand in hand; So, heart in heart,  
May all those Bodies still remaine  
Whom he, (with so much sacred paine)  
No lesse hath bound within his Realmes  
Then they are with the OCEANS streames.  
Long may his UNION find increase  
As hee, to ours, hath deign'd his peace.

MOSAII.

With

# HYMENÆI.

With this, to a soft straine of *Musique*, they pac'd once about, in their *Ring*, every Payre making their Honors, as they came before the State: and then dissolving, went downe in Couples, led on by HYMEN, the *Bride*, and *Auspices* following, as to the *Nuptiall Bowre*. After them, the *Musicians* with this *Song*, of which, then, onely one *Staffe* was sung; but because I made it both in *Forme*, and *Matter* to æmulate that kinde of *Poeme*, which was call'd <sup>a</sup> *Epithalamium*, and (by <sup>a</sup> It had the the Auntients) vs'd to be song, when the *Bride* name à *Thalamo*, dictum <sup>b</sup> est autem, *Σάλαμος* was led into her Chamber, I have here set it down whole: and doe hartily forgive their ignorance whom it chanceth not to please. Hoping, that *Ne-* <sup>c</sup> *cubiculum Nup-*  
*mo doctus me iubeat Thalassionem verbis dicere non* <sup>d</sup> *tiale primo suo*  
*Thalassionis.* <sup>e</sup> *significatu,*  
<sup>f</sup> *παρὰ τὸ θά-*  
<sup>g</sup> *λεῖν ἄμα,*  
<sup>h</sup> *quod est simul*  
<sup>i</sup> *genialem vi-*  
<sup>j</sup> *tam agere. Scal.*  
<sup>k</sup> *in Poet.*

## E P I T H A L A M I O N.

**G**lad Time is at his point arriv'd,  
For which Loves hopes were so long-liu'd.

Lead HYMEN, lead away;  
And let no Obiect stay,  
Nor Banquets, (but sweete kisses)  
The Turtles from their Blisses.  
b Tis CUPID calls to arme;  
And this his last Alarne.

larem. or *Carmen Amœbeum*; yet that not alwaies one, but oftentimes varied, and sometimes neglected in the same Song, as in ours you shall finde obserued.

W.H.

D

Shrinke

b This Poeme had for the most part *Ver-*  
*sum interca-*

# HYMENAEI.

## REASON.

H Ere stay, and let your Sports be crown'd:  
The perfect' st Figure is the Round.  
Nor fell you in it by adverter,  
When REASON was your Guide, and Center.

<sup>a</sup> VENVS Gir-  
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words of A-  
lius verus, in  
Spartan.  
<sup>c</sup> So Cat. in  
Nup. Inl. &  
Manly hath it.  
Viden', vt fa-  
ces splendidas  
quacunt co-  
mas? and by  
and by after,  
auras quat-  
uns comes.

This, this that beauteous<sup>a</sup> Ceston is  
Of Lovers many-coulor'd Blisse.  
Come HYMEN, make an inner Ring,  
And let the Sacrificers sing;

Cheare up the faint, and trembling Bride,  
That quakes to touch hir Bridegroom's side:  
Tell her, what IVNO is to LOVE,  
The same shall she be to her LOVE;

His Wife: which we doe rather measure  
<sup>b</sup> A Name of Dignity, then Pleasure.  
Up Youths, hold up your Lights in ayre,  
And shake abroad<sup>c</sup> their flaming haire.

Now move united, and, in Gate,  
As you (in paires) doe front the State,  
With gratefull Honors, thanke his Grace  
That hath so glorified the Place:

And as, in Circle, you depart  
Link'd hand in hand; So, heart in heart,  
May all those Bodies still remaine  
Whom he, (with so much sacred paine)  
No lesse hath bound within his Realmes  
Then they are with the OCEANS streames.  
Long may his VNION find increase  
As hee, to ours, hath deign'd his peace.

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<sup>a</sup> It had the name & Thalamo, dictum est autem, θάλασσος cubiculum Nuptiale primo suo significatu, παρατόθετο λειν ἄμα, quod est simul geniale ritum agere. Scal. in Poet.

## E P I T H A L A M I O N.

**G**lad Time is at his point arriv'd,  
For which Loves hopes were so long-liv'd.

Lead HYMEN, lead away;  
And let no Object stay,  
Nor Banquets, (but sweete kisses)  
The Turtles from their Blisses.  
<sup>b</sup> Tis CUPID calls to arme;  
And this his last Alarne.

*Iarem. or Carmen Amœbeum*; yet that not alwaies one, but oftentimes varied, and sometimes neglected in the same Song, as in ours you shall finde obserued.

D

Shrinke

<sup>b</sup> This Poeme had for the most part Versum interca-

# HYMENÆI.

Shrinke not, soft VIRGIN, you will love,  
Anone, what you so feare to prove.

This is no killing Warre,  
To which you pressed are;  
But faire and gentle strife  
Which Lovers call their Lifc.  
Tis CUPID cries to Arme;  
And this his last Alarne.

Help Youths, and Virgins, helpe to sing  
The Prize, which HYMEN here doth bring,

And did so lately <sup>a</sup> rap  
From forth the Mothers lap,  
To place her by that side  
Where she must long abide.  
On HYMEN, HYMEN call,  
This Night is HYMEN's all.

See, HESPERVS is yet in view!  
What Starre can so deserve of you?

Whose light doth still adorne  
Your Bride, that ere the Morne,  
Shall farre more perfect bee,  
And rise as bright as Hee;  
When <sup>b</sup> (like to him) her Name  
Is chang'd, but not her Flame.

Hast, tender Lady, and adventer;  
The covetous House would have you enter,  
That it might wealthy bee,  
And you, her <sup>c</sup> Mistresse see:

At the entrance of the Bride, the Custome was  
to give her the Keyes, to signifie that she was absolute Mistresse of the Place, and  
the whole Disposition of the Familié at her Care. Fest.

Hast

<sup>a</sup> The Bride  
was alwaies  
fain'd, to be  
ravish'd ex-  
Gremio Ma-  
trix; or (if she  
were wan-  
ting) ex proxi-  
ma Necessi-  
tate, because  
that had suc-  
ceeded well  
to Romulus,  
who, by force  
gat Wives for  
him, and his,  
from the Sa-  
bines. See Fest.

and that of  
Catul. Qua-  
pis teneram ad  
virum virginem.

<sup>b</sup> When he is  
Phosphorus,

yet the same

Star, as I have noted before. <sup>c</sup>

# HYMENÆI.

Hast your owne good to meeete;  
And<sup>a</sup> lift your golden feete  
Above the Threshold, high,  
With prosperous Augury.

Now, Youths, let goe your pretty armes;  
The Place within chani's other charmes.

Whole showers of Roses flow;  
And Violets seeme to grow,  
Strew'd in the Chamber there,  
As VENVS Meade it were.

On HYMEN, HYMEN call,  
This Night is HYMEN's all.

Good Matrons, that so well are knowne  
To aged Husbands of your owne,

Place you our Bride to night;  
And<sup>b</sup> snatch away the Light:  
That<sup>c</sup> She not hide it dead  
Beneath her Spouse's Bed;  
Nor<sup>d</sup> be reserve the same  
To helpe the funerall Flame.

So, now you may admit him in;  
The Act he covets, is no Sinne,

But chaste, and boly Love,  
Which HYMEN doth approve:  
Without whose hallowing Fires  
All Aymes are base Desires.

On HYMEN, HYMEN call,  
This Night is HYMEN's all.

Now, free from Vulgar Spight, or Noysē,  
May you enjoy your mutuall ioyes;

Now, You no Feare controules,

a This was also  
an other Rite;  
that she might  
not touch the  
Threshold as  
she entred, but  
was lifted o-  
ver it. Servius  
saith, because  
it was sacred  
to VESTA.  
Plus. in Quest.  
Rom. remem-  
bers divers  
causes. But  
that, which I  
take to come  
nearest the  
truth, was on-  
ly the avoy-  
ding of Sorcer-  
ous Drugs,  
vs'd by Wit-  
ches to be bu-  
ri'd vnderthat  
Place, to the  
destroying of  
Mariage-A-  
mitie, or the  
Power of Ge-  
neration. See  
Alexand. in  
Genialib. and  
Christ. Landus  
vpon Catul.

b For this  
looke Fest. in  
Voc. Repi.

c 2  
d S quo utroq;  
mors propinquus  
alterius plurimi  
capari puta-

But tñr Fest. ibid.

# HYMENE I.

But Lippes may mingle Soules;  
And soft Embraces binde,  
To each, the others Minde:  
Which may no Power vntie,  
Till One, or both must die.

And, looke, before you yeeld to slumber,  
That your Delights be drawne past number;

"Joyes, got with strife, increase.  
Affect no sleepy peace;  
But keepe the Brides faire eyes  
Awake, with her owne Cries,  
Which are but Mayden-fearcs:  
And Kisses drie such teares.

Then, Coyne them, twixt your Lippes so sweete,  
And let not Cockles closer meete;

Nor may your Murmuring Loves  
Be drown'd by <sup>a</sup> CYPRIS Doves:  
Let Ivie not so bind  
As when your Armes are twin'd:  
That you may Both, e're Day,  
Rise perfect every way.

And, IVNO, whose great Powers protect  
The Marriage-Bed, with good effect

The Labour of this Night  
Blesse thou, for future Light;  
And, Thou, thy happy charge,  
Glad <sup>b</sup> GENIVS, enlarge:  
That they may Both, e're Day,  
Rise perfect every way.

<sup>a</sup> A frequent Surname of VENVS, not of the Place, as CYPRIA; but quod parere faciat, n̄ τὸ κυεῖν ταῖς χρήσται. Theop. Phur-nut. and the Grammarians upon Homer, See them.

<sup>b</sup> Deus Natu-ra, sive gignen-di. And is the same in the Male, as Iv-

NO in the Female. Hence Genialis Lectus, qui nuptijs sternitur, in honorem Genij. Fest. Genius meus, quia me genuit.

And

# HYMENÆI.

And a VENVS, Thou, with timely feede  
(Which may their after-Comforts breede)

Informe the gentle Wombe;

Nor, let it prove a Tombe:

But, e're ten Moones be wasted,  
The Birth, by CYNTHIA basted.

So may they Both, e're Day,  
Rise perfect everie Way.

And, when the Babe to light is shovne,  
Let it be, like each Parent, knowne;

Much of the Fathers Face,  
More of the Mothers Grace:

And eyther Grand-Sires Spirit,  
And Fame let it inherit.

That Men may blesse th' Embraces,  
That ioyned two such Races.

Cease Youths, and Virgins, you have done;  
Shut fast the Dore: And, as I hey soone

To their Perfection hast,  
So may their ardors last.

So eithers strength out-live  
All losse that Age can give:

And, though full Yeares be tolde,  
Their Formes grove slowly olde.

**H**itherto extended the first Nights Solemnitie,  
whose Grace in the Exequiuion left not  
where to adde vnto it, with wishing: I meane,  
(nor doe I court them) in those, that sustain'd the  
Nobler parts. Such was the exquisit Performance,  
as (beside the Pompe, Splendour, or what wee may

<sup>a</sup>She hath this  
faculty given  
her, by all the  
Antients. See  
Hom. Iliad. 9.  
Lucret. in prim.  
Vir. in 2. Ge-  
org. &c.

call Apparrelling of such *Presentments*) that alone (had all else beene absent) was of power to surprize with Delight, and steale away the Spectators from themselves. Nor was there wanting what-soever might give to the Furniture, or *Comple-  
ment*: eyther in riches, or strangenesse of the *Ha-  
bites*, delicacie of *Dances*, Magnificence of the *Scene*, or divine Rapture of *Musique*. Onely the Envie was, that it lasted not still, or (now it is past) cannot by Imagination, much lesse Description, be recover'd to a part of that *Spirit*, it had in the gliding by.

Yet, that I may not vtterly defraud the Reader of his Hope, I am drawne to give it those briefe touches, which may leave behind some shadow of what it was: And first of the *Attires*.

That, of the Lords, had parte of it (for the fa-  
shion) taken from the *Antique Greeke Statue*; mix-  
ed with some *Moderne Additions*: which made  
it both gracefull, and strange. On their Heades  
they wore *Perfick Crowns*, that were with Scroles  
of *Gold-plate* turn'd outward; and wreath'd about  
with a *Carnation* and *Silver Net-lawne*: The one  
End of which hung carelesly on the left shoulder,  
the other was trick'd vp before in severall degrees  
of fouldes, betweene the Plates, and set with rich  
Iewelles, and great Pearle. Their Bodies were of  
*Carnation* cloth of silver, richly wrought, and cut  
to expresse the *Naked*, in maner of the *Greeke Tho-  
rax*; girt vnder the Breasts, with a broade *Belt* of  
*Cloth of Golde*, imbrodered, and fastned before  
with

# HYMENÆI.

with Iewells : Their Labells were of *White Cloth* of silver, lac'd, and wrought curiously betweene, suitable to the vpper halfe of their Sleeves ; whose nether partes , with their Bases , were of *Watchet Cloth* of Silver , chev'rond all over with Lace. Their Mantills were of severall colour'd silkes, distinguishing their Qualities, as they were coupled in payres; The first, *Skie colour*; The second, *Pearle colour*; The third, *Flame colour*; The fourth, *Taw-nic*; And these cut in leaves , which were subtilly tack'd vp, and imbrodered with *Oo's*, and between every ranke of Leaves, a broad silver Lace . They were fastned on the right shoulder, and fell Compasse downe the backe in gratiouſ folds, and were againe tied with a round Knot , to the fastning of their Swords. Vpon their legges they wore *Silver Greaves*, anſwering in worke to their Labells; and these were their *Accoutrements*.

The Ladies *Attire* was wholy new, for the Invention, and full of Glory; as having in it the most true impression of a *Celestiall Figure* : The vpper part of *White Cloth* of Silver , wrought with *Ivnoes Birdes and Fruictis*; A loose vnder garment, full-gather'd, of *Carnation*, strip't with *Silver*, and parted with a *Golden Zone*; Beneath that , an other flowing Garment , of *Watchet Cloth* of Silver, lac'd with Gold : Through all which, though they were round, and swelling, there yet appear'd some touch of their delicate *Lineaments*, preserving the sweetenesse of *Proportion*, and expressing it ſelfe beyond exprefſion. The *Attire* of their Heads, did

did answer, if not exceede; their Hayre being carelesly (but yet with more art, then if more affected) bound vnder the circle of a rare, and rich Coronet, adorn'd with all variety, and choyce of Iewells; from the top of which, flow'd a trasparent Veile downe to the ground; whose verge, returning vp, was fastned to cyther side in most sprightly Manner. Their shooes were Azure, and Gold, set with Rubies, and Diamonds; so were all their Garments: and euery part abounding in Ornament.

No lesse to be admir'd, for the Grace, and Greatnesse, was the whole *Machine* of the Spectacle, from whence they came: the first part of which was a MIKPOKOΣΜΟΣ, or *Globe*, filld with Countreys, and those guilded; where the *Sea* was express, heightned with siluer waues. This stooode, or rather hung, (for no Axell was seene to support it) and turning softly, discoverd the first *Masque*, (as we have before, but too runnily declar'd) which was of the *Men*, sitting in faire Composition, within a *Mine* of severall Mettalls: To which, the Lights were so plac'd, as noeone was seene; but seemed, as if onely REASON, with the splendor of her Crowne, illumin'd the whole Grot.

On the sides of this (which began the other part) were placed two great *Statues*, fayn'd of Gold, one of *Atlas*, the other of *Hercules*, in varied postures, bearing vp the Cloutes, which were of Relieue, embossed, and tralucent, as Naturalls: To these,

# HYMENÆI.

these , a Cortine of painted Cloudes ioyned , which reach'd to the vpmost Roofe of the Hall; and sodainely opening, reveal'd the three Regions of Ayre : In the highest of which, sate Ivno, in a glorious Throne of Gold, circled with Comets, and fiery Meteors, engendred in that hot and dry Region ; her Feete reaching to the lowest , where was made a Rainebow , and within it , Musitians seated, figuring Ayry Spirits, their habits various, and resembling the seuerall colours , caused in that part of the Ayre by reflexion. The midst was all of darke and condensed Cloudes , as being the proper Place where Rayne, Hayle , and other watry Meteors are made; out of which two concave Clouds, from the rest , thrust forth themselves ( in nature of those Nimbis, wherein, by Homer, Virgill, &c. the Gods are fain'd to descend ) and these carried the eight Ladies , over the heads of the two <sup>a</sup> Termes; who ( as the Ingine mov'd ) seem'd also to bow themselves (by vertue of their shadowes) and dis-charge their shoulders of their glorious burden: when , having set them on the Earth, both they, and the Cloudes gather'd themselves vp againe, with some rapture of the Beholders.

But that, which (as above in place, so in the beauty) was most taking in the Spectacle, was the Spheare of Fire; in the top of all, encompassing the Ayre, and imitated with such art , and industry , as the Spectators might discerne the Motion (all the time the Shewes lasted) without any Moover : and, that so swift , as no Eye could distinguish any Colour

of the Light , but might forme to it selfe five hundred severall hewes , out of the tralucent Body of the Ayre , obiected betwixt it , and them .

And this was crown'd with a statue of IUPITER ,  
the Thunderer .

The Designe , and Act of all which , together with the Device of their Habits , belongs properly to the Merit , and Reputation of Maister Y NYGO JONES ; whom I take modest occasion , in this fit place , to remember , lest his owne worth might accuse mee of an ignorant neglect from my silence .

And here , that no mans Deservings complain of iniustice ( though I should have done it timelier , I acknowledge ) I doe for honours sake , and the pledge of our Friendship , name Ma. ALPHONSO FERABOSCO , a Man , planted by himselfe , in that divine Spheare ; & mastring all the spirits of Musique : To whose iudicall Care , and as absolute Performance , were committed all those Difficulties both of Song , and otherwise . Wherein , what his Merit made to the Soule of our Invention , would aske to be exprest in Tunes , no lesse ravishing then his. Vertuous friend , take well this abrupt testimonie , and thinke whose it is : It cannot be Flatterie , in me , who never did it to Great ones ; and lesse then Love , and Truth it is not , where it is done out of Knowledge .

The Daunces were both made , and taught by Maister THOMAS GILES ; and cannot bee more approv'd , then they did themselves : Nor doe I want the will , but the skill to commend such Subtilties

# HYMENÆI.

tilties; of which the Spheare, wherein they were acted, is best able to iudge.

What was my part, the Faults here, as well as the Vertues must speake.

*Mutare dominum nec potest Liber notus.*

**O**N the next Night, whose Solemnitie was of Barriers, (all mention of the former, being vtterly remo'vd, and taken away) there appeared, at the lower end of the Hall, a Mist made of delicate perfumes; out of which (a Battaille being sounded vnder the Stage) did seeme to breake foorth two *Ladies*, the one representing TRVTH, the other OPINION: but both so alike attired, as they could by no Note, be distinguish'd. The colour of their Garments were blew, their Socks White; They were crowned with wreathes of Palme, and in their hands, each of them sustain'd a Palm-bough. These, after the Mist was vanished, began to examine each other curiously with their eyes, and approaching the State, the one expostulated the other in this manner.

TRUTH.

**W**Ho art thou, thus that imitat'st my Grace,  
In Steppes, in Habite, and resembled Face?

OPINION.

Grave<sup>a</sup> Time, and Industry my Parents are;  
My Name is TRUTH, who through these sounds of War

• Truth is  
fain'd to be  
the Daughe  
SATVRNE;

who indeede, with the Auntients was no other than TIME, and so his name alludes, Κρόνος. Plus. in Quicq. To which conserre the Greeke adage, οὐ γε δέ τις φῶς τὸν  
αληθεῖαν χρόνον.

# HYMENÆT.

(Which figure the wise Mindes discursive fight)  
In Mists by Nature wrapt, salute the Light.

## TRUTH.

I am that TRUTH, thou some illusive Spright;  
Whome to my likenesse, the blacke Sorceresse Night  
Hath of these drie, and empty fumes created.

## OPINION.

Best Herald of thine owne Birth, well related:  
Put me and mine to prooфе of wordes, and facts,  
In any Question this faire Houre exacts.

## TRUTH.

I challenge thee, and fit this Time of Love,  
With this Position, which TRUTH comes to prove;  
That the most honor'd state of Man and Wife,  
Doth farre exceede th' insociate Virgin-Life.

## OPINION.

I take the adverse part; and she that best  
Defends her side, be TRUTH by all confess.

## TRUTH.

It is confirm'd. With what an equall brow  
To TRUTH, <sup>a</sup> OPINION's confident! and how,  
beth her, Mu-  
lierem, que non  
mala videatur,  
sed audacior  
aspectu & con-  
citatior. To  
which, Cesare  
Ripa in his  
Iconolog. allu-  
deth, in these  
wordes, Fac-  
tia, nebula, ne  
dispiacevole,  
&c.

Like TRUTH, her Habite shewes to sensuall Eies!  
But whoſoe're thou be, in this disguise,  
Cleare TRUTH, anone, ſhall ſtrippe thee to the heart;  
And ſhew how mere Phantasticall thou arte.

Know then, the firſt Production of Things,  
Required Two; from meere One nothing ſprings:  
Without that knot, the Theame thou gloriest in,  
(Th'unprofitable Virgin) had not bin.  
The Golden Tree of Marriage began  
In Paradise, and bore the fruit of Man;

On

# HYMENÆI.

On whose sweete branches Angells sat, and sung,  
And from whose firmer roote all Societie sprung.

Love (whose strong Virtue wrapt Heav'n's soule in  
And made a Woman glory in his Birth) (Earth,

In Marriage, opens his inflamed Breast;

And, lest in him Nature should stifted rest,

His geniall fire about the world be darter; (Hearts.

Which Lippes with Lippes combines, and Hearts with

Marriage Love's Object is; at whose bright eies

He lights his Torches, and call's them his Skies.

For her, he wings his shoulders; and dash flic

To her white bosome, as his Sanctuary:

In which no lustfull Finger can profane him,

Nor anie Earth, with blacke Eclipses ware him.

She makes him smile in sorrows, and doth stand

Twixt him, and all wants, with her silver hand.

In her soft Lockes, his tender Feete are tied;

And in his Fetteres he takes worthy pride.

And as Geometrians have approu'd

That Lines, and Superficies are not mov'd

By their owne forces, but doe follow still

Their Bodies motions; so the selfe-lov'd Will

Of Man, or Woman should not rule in them,

But each with other weare the Academe,

Mirrors, though deckt with Diamants, are nocht worth,

If the like Formes of Thinges they set not forth;

So Men, or Women are worth Nothing, neyther,

If eithers Eyes and Hearts present not either.

## OPINION.

Untouch'd Virginity, Laugh out, to see  
Freedom in Fetteres plac'd, and virg'd gainst thee.

What Griefes lie groaunting on the Nuptiall Bed? 40  
What dull Satietie? In what sheetes of Lead  
Tumble, and tosse the restlesse Married Paire,) 40  
Each, oft, offended with the Others aire?  
From whence springs all-devouring Avarice,  
But from the Cares, which out of Wedlocke rise?  
And where there is in Lifes best-tempred Fires  
And End, set in it selfe to all desires,  
A seeld Quiet, Freedome never checkt,  
How farre are Maried Lives from this effect.

<sup>a</sup> EV RIPVS, that beares Shippes, in all their pride,  
Sea, betweene Aulis, a Port  
of Boetia, and  
the Isle Eu-  
bæa. See Pom.  
Mela.lib.2.  
Gainst roughest Windes, with violence of his Tide,  
And ebbes, and flowes, seven times in every day,  
Toyles not more turbulent, or fierce then they.  
And tho, what Rules Husbands prescribe their Wives!  
In their Eyes Circles, they must bound their Lives.

The Moone, when farthest from the Sunne she shines,  
Is most refulgent, nearest, most declines:  
But your poore Wives farre off must never come,  
But wast their Beauties, neare their Lords, at home:  
And when their Lords range out, at home must hide  
(Like to beg'd Monopolies) all their Pride.  
When their Lords list to feede a serious Fit  
They must be serious; when to shew their Wit  
In Iests, and Laughter, they must laugh, and iest;  
When they wake, wake; and when they rest, must rest.  
And so their Wives Men give such narrow scopes,  
As if they meant to make them walke on Ropes:  
No Tumblers bide more perill of their Necks  
In all their Tricks; Then Wives in Husbands Checks.  
Where Virgins, in their sweete, and peacefull State

Have

# HYMENÆI.

Have all things perfect; spinne their owne free Fate;  
Depend on no proud Second; are their owne  
Center, and Circle; Now, and always One.  
To whose Example, we doe still heare nam'd  
One God, one Nature, and but one World fram'd,  
One Sunne, one Moone, one Element of Fire,  
So, of the Rest; One King, that doth inspire  
Soule, to all Bodies, in this roiall Spheare:

## T R V T H.

And where is Mariage more declar'd, then there?  
Is there a Band more strict, then that doth tie  
The Soule, and Body in such unity?  
Subiects to Soveraignes? doth one Mind display  
In th'ones Obedience, and the others Sway?  
Beleeve it, Mariage suffers no compare,  
When both Estates are valew'd, as they are.  
The Virgin were a strange, and stubborne Thing,  
Would longer stay a Virgin, then to bring  
Her selfe fit vse, and profit in a Make.

## O P I N I O N.

How she doth erre! and the whole Heau'n mistake!  
Looke how a Flower, that close in Closcs growes,  
Hid from rude Cattell, bruised with no Ploughes,  
Which th'Ayre doth stroke, Sun strengthen, Showers  
It many Youths, & many Maids desire; (shoot higher,  
The same, when cropt by cruell hand is wither'd,  
No Youths at all, No Maydens have desir'd:  
So a Virgin, while vutouch'd she doth remaine,  
Is deare to hers; but when with Bodys stayne  
Her chaster Flower is lost, she leaves to appeare  
Or sweete to Yong Men, or to Maydens deare.

That

# HYMEN AET.

That Conquest then may crowne me in this Warre,  
Virgins, O Virgins fly from HYMEN farre.

TRUTH.

Virgins, O Virgins, to sweete HYMEN yeeld,  
For as a lone Vine, in a naked Field;  
Never extols her branches, never beares  
Ripe Grapes, but with a headlong heavinessesse weares  
Her tender bodie, and her highest sproote  
Is quickly levell'd with her fading roote;  
By whom no Husband-men, no Youths wil dwell;  
But if, by fortune, she be married well  
To th' Elme, her Husband, many Husband-men,  
And many Youths inhabite by her, then:  
So whilst a Virgin doth, vntouch't, abide  
All unmanur'd, she growes old, with her pride;  
But when to equall Wedlocke, in fit Time,  
Her Fortune, and Endeavor lets her clime  
Deare to her Loue, and Parents she is held.  
Virgins, O Virgins, to sweete HYMEN yeeld.

OPINION.

These are but words; hast thou a Knight will trie  
(By stroke of Armes) the simple Veritie?

TRUTH.

To that high prooфе I would haue dared thee.  
Ile strait fetch Champions for the Brides and Mee.

OPINION.

The like will I do for Virginitie.

HERE, they both descended the Hall, where at  
the lower end, a March being sounded with  
Drums and Phifes, there entred (led foorth by  
the

# HYMENÆT.

the Earle of Notingham , who was Lord high Constable for that night , and the Earle of Worc'ster, Earle Marshall) sixtene Knights, Armed, with Pikes, and Swords; their Plumes , and Colours, Carnation and White, all richly accoutred, and making their Honors to the State, as they march'd by in Paires, were all rank'd on one side of the Hall. They plac'd, Sixteene others alike accoutred for Riches, and Armes, onely that their Colours were varied to Watchet , and White ; were by the same Earles led vp, and passing in like manner , by the State, plac'd on the opposite side. Whose Names (as they were given to me, both in Order, and orthographie) were these.

## TRUTH.

Duke of LENNOX.  
Lo. EFFINGHAM.  
Lo. WALDEN,  
Lo. MOUNTAEGLE.  
Sir Tho. SOMERSET.  
Sir CHAR. HOVARD.  
Sir JOHN GRAY.  
Sir Tho. MOVNSON.  
Sir JOHN LEIGH.  
Sir ROB. MAVNSELL.  
Sir EDVV. HOVARD.  
Sir HEN. GOODYERE.  
Sir ROGER DALISON.  
Sir FRAN. HOVARD.  
Sir LEVV. MAVNSELL.  
M<sup>r</sup>. GUNTERET.

## OPINION.

Earle of SVSSEX.  
Lo. WILLOUGHBY.  
Lo. GERRARD.  
Sir ROB. CAREY.  
Sir OL. CRVMVVEL.  
Sir Wil. HERBERT.  
Sir ROB. DREVRY.  
Sir WI. WOODHOVSE.  
Sir CAREY REYNOLDS.  
Sir RIC. HOUGHTON.  
Sir Wil. CONSTABLE.  
Sir Tho. GERRARD,  
Sir ROB. KYLEGREVV.  
Sir Tho. BADGER.  
Sir Tho. DUTTON.  
M<sup>r</sup>. DIG BIE.

F

By

By this time, the Barre being brought vppe,  
TRUTH proceeded.

### TRUTH.

Now ioyne; and if his varied Triall faile,  
To make my Truth in Wedlocks praise preuale,  
I will retire, and in more power appeare;  
To cease this strife, and make our Question cleare.

Whereat OPINION insulting, followed her with  
this speach:

### OPINION.

I, Doe: it were not safe thou shouldest abide:  
This speakes thy Name, with shame to quit thy side.

Heere the Champions on both sides addressit  
themselves for fight, first Single; after Three to  
Three: and performed it with that alacritic, and  
vigor, as if MARS himselfe had beene to triumph  
before VENVS, & invented a new Musique. When,  
on a sodaine, (the last Six having scarcely ended) a  
striking Light seem'd to fil all the Hall, and out of  
it an Angell or Messenger of Glorie appearing.

### ANGEL.

Princes, attend a tale of height, and wonder.  
TRUTH is descended in a second Thunder,  
And now will greete you, with Iudicall state,  
To grace the Nuptiall part in this debate;  
And end with reconciled hands these warres.

Upon her head she weares a Crowne of Starres,  
Through which her orient Hayrewaves to her wast,  
By which beleeving Mortalls hold her fast,  
And in those golden Chordes are carried even

Till

# HYMENÆI.

Till with her breath she blowes them vp to Heavens.  
She weares a Roabe enchas'd with Eagles Eyes,  
To signifie her sight in Mysteries;  
Vpon each shoulder sits a milke white Dove,  
And at her feete doe witty Serpents move:  
Her spacious Armes doe reach from East to West,  
And you may see her Heart shine through her breast.  
Her right hand holds a Sunne with burning Rayes,  
Her left a curious bunch of golden Kayes,  
With which Heav'n Gates she locketh, and displayes.  
A Cristall Mirror hangeth at her brest,  
By which mens Consciences are search'd, and drest:  
On her Coach wheeles Hypocrisie lies racket;  
And squint-eyed Slander, with Vaine-Glory backt  
Her bright Eyes burne to dust: in which shines Fate.  
An Angel ushers bir triumphant Gate,  
Whilst with her fingers Fannes of Starres she twists,  
And with them beates backe Error, clad in misse.  
Eternall Vnity behind her shines  
That Fire, and Water, Earth, and Ayre combines.  
Her voyce is like a Trumpet lowd, and shrill,  
Which bids all sounds in Earth, and Heav'n be still.  
And see! descended from her Chariot now,  
In this related Pompe she visits you.

T R V T H.

Honor to all, that Honor Nuptialls.  
To whose faire Lot, in Iustice, now it falls,  
That this my Counterfeit be here disclos'd,  
Who, for Virginity hath her selfe oppos'd.  
Nor, though my Brightnesse doe vndoe her Charmes,  
Let these her Knights thinke, that their equall Armes

Are wrong'd therein; " For Valure wins applause  
" That dares, but to maintaine the weaker Cause.  
And Princes, see, tis meere OPINION,  
That in TRUTH's forced Robe, for TRUTH hath gone!  
Her gaudy Colours, peec'd, with many Folds,  
Shew what uncertainties sheever holds:  
Vanish Adult'reate TRUTH, and never dare (are.  
With proud Maydes prayse, to please where Nuptialls  
And Champions, since you see the Truth I held,  
To Sacred HYMEN, reconciled, yeeld:  
Nor, (so to yeeld,) thinke it the least Despight  
" It is a Conquest to submit to Right.

This Royall Judge of our Contention  
Will prop, I know, what I have under gone;  
To whose right Sacred Highnesse I resigne  
Low, at his feete, this Starry Crowne of mine,  
To shew his Rule, and Iudgement is divine;  
These Doves to him I consecrate withall,  
To note his Innocence, without spot, or gall;  
These Serpents, for his Wisedome: and these Rayes,  
To shew his piercing Splendor; These bright Keyes,  
Designing Power to ope the ported Skies,  
And speake their Glories to his Subiects Eyes.

Lastly, this Heart, with which all Hearts be true:  
And TRUTH in him make Treason ever rue.

With This, they were led forth, hand in hand,  
reconciled, as in Triumph: and thus the Solemni-  
ties ended.

Vivite concordes, & nostrum discite munus.

